

would be a question of casuistry at what point such a crime would ensue. It might be murder to remain unmarried.

329. Christian mores as to abortion and infanticide. The tradition against abortion and infanticide came down into our mores from the Jews. It never got strength in the mores of Christianity until each of those acts was regarded as a high religious crime because the child died unbaptized. The soul was held to belong to it from the moment of conception. In reality nothing has put an end to infanticide but the advance in the arts (increased economic power), by virtue of which parents can provide for children. Neomalthusianism is still practiced and holds the check by which the population is adjusted to the economic power. There is shame in it. No one dare avow it or openly defend it. A "two-child system" is currently referred to in French and German literature as an established family policy, and restriction is certainly a fact in the mores of all civilized people. It is certain that the masses of those people think it right and not wrong. They do not accept guidance from any speculative ethics, but from expediency. Their devotion to their children is greater than a similar virtue ever has been at any previous time, and they prove their willingness to make the utmost sacrifices for them. In fact, very many of them are unwilling to have more children because it would limit what they can do for those they have. In short, the customs and their motives have changed very little since the days of savagery.

330. Mores of respect or contempt for the aged. In the introductory paragraph to this chapter it was observed

that there are  
two sets of mores as to the aged: (a) in one set  
of mores the  
teaching and usages inculcate conventional respect  
for the aged,  
who are therefore arbitrarily preserved for their  
wisdom and  
counsel, perhaps also sometimes out of affection  
and sympathy;  
(6) in the other set of mores the aged are  
regarded as societal  
burdens, which waste the strength of the society,  
already inade-  
quate for its tasks. Therefore they are forced to  
die, either by  
their own hands or those of their relatives. It is  
very far from  
being true that the first of these policies is  
practiced by people